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لا اله الا الله محمد رسول الله



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque,
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 613 Locust St.,
St. Louis 1, Mo.
4. 115 W. 116th St., Suite 2,
New York 26, N.Y.

UNITED KINGDOM

The London Mosque,
63 Melrose Road,
London S.W. 18

FRANCE

A. R. Malik,
220 Bd. Periere, Paris 17 (m)

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Josef Israel Laan 48
Hague

NIGERIA

P.O. Box 418, Lagos

GOLD COAST

P.O. Box 39, Salt Pond

SIERRA LEONE

P.O. Box 11, Bo

KENYA COLONY

P.O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

LEBANON

170 Damascus Road, Beirut

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BALI ISLANDS

Abdul Hayee,
Bandjar Djawa

CEYLON

28 Mosque Road
Negombo

BORNEO

Box 30, Jesselton

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ وَنُصَلِّي عَلَى رَسُولِكَ الْكَرِيمِ

A Passage From The Holy Quran

Those who answered the call of Allah and the Messenger after they had received an injury—such of them as do good and act righteously shall have a great reward.

Those to whom men said, 'People have mustered against you, therefore fear them,' but this only increased their faith and they said, "Sufficient for us is Allah, and an excellent guardian is He."

So they returned with a mighty favor from Allah and a great bounty, while no evil had touched them; and they followed the pleasures of Allah; and Allah is the Lord of great bounty.

It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allah in any way. Allah desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

Surely those who have purchased disbelief at the price of faith cannot harm Allah at all; and they shall have a grievous punishment.

الَّذِينَ اسْتَجَابُوا لِقَوْلِ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

فَأَنقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَى ديارِهِمْ لَم يمسسهم سوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

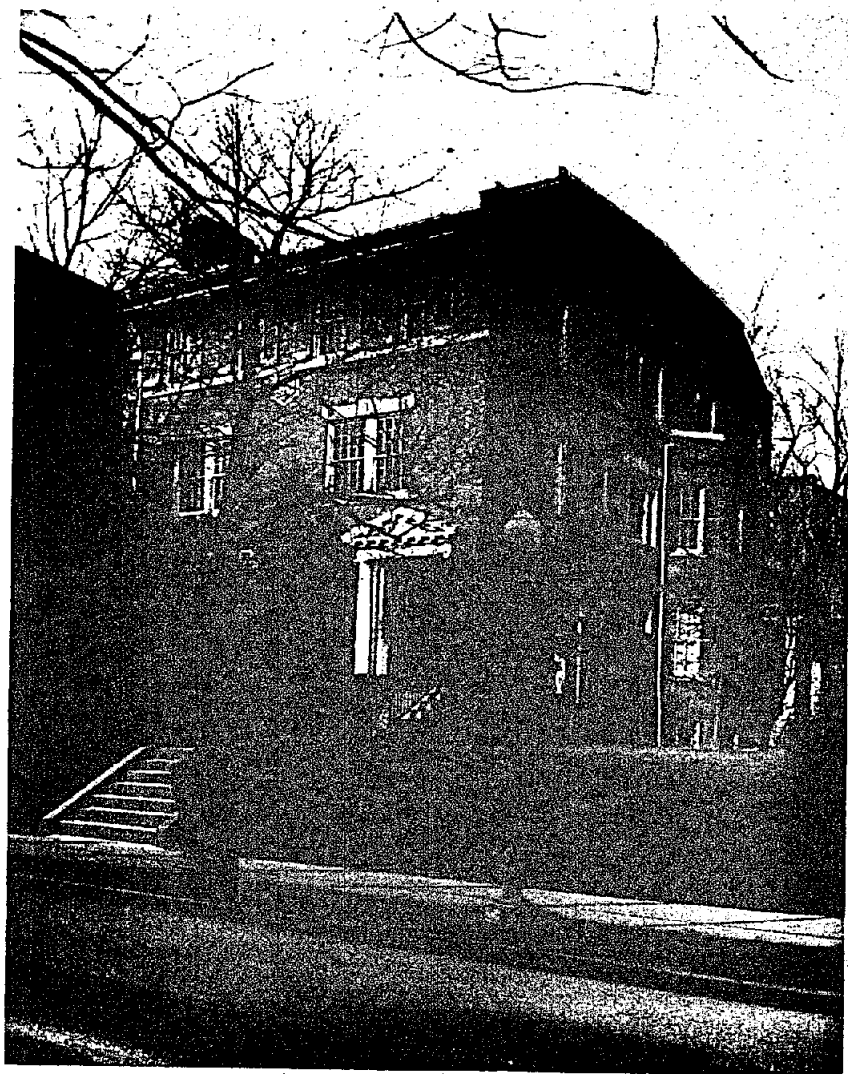
إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا رَبَّكَ إِن كُنْتُمْ مُؤْمِنِينَ

وَلَا يَحْزَنكَ الَّذِينَ يَكْفُرُونَ فِي الْكَفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطْلًا فِي الْأَجْرِ وَلَهُمْ عَذَابٌ عَظِيمٌ

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ

THE AMERICAN FAZL MOSQUE

Washington, D.C.



A picture of the first mosque established in the capital of the United States by the Ahmadiyya Movement in Islam in May 1950. Hazrat Khalifatul Masih II, head of the Movement, has been pleased to name it as
THE AMERICAN FAZL MOSQUE.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

Some Questions Answered

(Continued from Second Quarter, 1951)

It no doubt appears from the Quranic teachings that battles were fought with the Jews and the Christians in the early days of Islam, but this, too—should be borne in mind that the start in those conflicts was never from the Muslim side, nor were those battles meant to force the opponents of Islam into the Islamic fold. On the contrary, they were fought only when the opponents of Islam provided cause for the conflict by themselves oppressing the Muslims, or by aiding other oppressors. When cause for these battles came from their side, God's jealousy wished to chastise them. But even in this chastisement His mercy provided for a way out of it by telling them to embrace Islam or agree to the payment of the *Jizia*. This room for mercy also was in accord with the natural laws ordained by God. For on every occasion that a calamity, e.g., epidemic of famine comes down on man by way of punishment, the human conscience instinctively applies itself to seeking cancellation of the punishment through prayer, repentance, supplication, charity, and almsgiving. And so does it always happen. This leads us to conclude that the all-Merciful God Himself sends down inspiration into the human heart to pray for the removal of the affliction. Thus Moses' prayers were on several occasions answered, and punishment was withdrawn from the Israelites. In short, the Islamic wars were a chastisement for the hard-hearted opponents of Islam in which room for mercy was also left open to them. It is, therefore, a delusion to think that Islam fought battles to propagate monotheism. On the other hand it should be borne in mind that ground for these battles, which

were only by way of chastisement for aggressors, was first laid when they had girded up their loins for tyranny and forcible opposition to the Muslims.

Now, as for the question, where was the necessity for the Jews, they being already monotheists, to accept Islam, we have presently answered it that monotheism was not alive in the Jewish hearts. It was only contained in their books, and at that, was an *imperfect* type of monotheism. They had, therefore, the need to know the living spirit of monotheism. For salvation is not possible until a living spirit of monotheism takes possession of the human heart. The Jews were like dead corpses, and on account of their hardheartedness and various acts of disobedience that living spirit had quitted them. They had no inclination towards God; and their Book, the Torah, because of its imperfect teachings and of the interpolations in it both of text and sense, was no longer fit to serve as a perfect guide. God, therefore, sent down His living Word like fresh rain, and called them towards that living Word by means of which they could deliver themselves from various delusions and errors, and thus should attain to real salvation. Thus among the needs calling for the revelation of the Quran one was to teach a living monotheism to the spiritually dead Jews, and another was to warn them of their errors, and a third was to impart knowledge in detail concerning those subjects, *e.g.*, the doctrines relating to resurrection, the eternal life of the soul, heaven and hell, which had been stated in the Torah in very brief and ambiguous terms.

It is true that the scattering of the seed of truth in this world was accomplished through the Torah, and through the New Testament the seed sprouted forth into a happy harbinger of the future like the green of a field which sprouts forth in all health and vigor, announcing glad tidings, as it were, that good fruit and wholesome ears of corn are shortly to put in their appearance. The New Testament came as a glad tidings of the coming of the perfect Law and the perfect Guide. And the seed of truth attained to its final growth through the Quran which brought with it the perfect teachings which completely differentiated between truth and falsehood, and brought to perfection spiritual knowledge. This was in accordance with what was already written in

the Torah, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran" (Deut. xxxiii:2).

It is an established fact that only the Quran has depicted in their perfect form the various aspects of the Law. The main subdivisions of the Law are two, one relating to our obligations towards God, and the other relating to our obligations towards His creation. Only the Quran has brought both of them to perfection, and it was the Quran's office to do it, that it might convert savage into social beings, and then social beings into moral beings, and moral beings into godly beings. The holy Quran has so admirably fulfilled this mission that the Torah stands almost speechless (as it were) beside it.

And among the exigencies calling for the Quran was one that it should remove the differences which had arisen between the Jews and the Christians concerning Christ. The Holy Quran has accordingly, given its award in regard to all those disputes. The following Quranic verse is for settling the controversy: "O Jesus! I will cause you to die and exalt you in My presence and clear you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection." (The Holy Quran, III:54.)

The Jews held that the prophet of the Christians, the Christ, was put to the Cross, and, therefore, according to the Law of the Torah he was an accursed person, and so his ascension did not come about. This to their mind is a proof of his being an impostor. The Christians on the other hand held that though he was accursed, it was only for their sake, and subsequently the curse was taken off from him, and his ascension came about, and God seated him on His right hand. Now, this verse has decided that this ascension of Jesus towards God was immediate, neither was he subject to the everlasting curse which completely precludes one's ascension towards God, as the Jews assert, nor did the curse weigh on him temporarily, and ascension towards God, came about subsequently, as the Christians allege, but that his ascension towards God came about with his natural death. God has also explained in these verses of the Holy Quran that the ascension of Jesus towards God was not contrary to the Law of the Torah. For the Torah's law denying ascension to God and ordaining curse applies only to one if one is crucified to death. But curse does not result, nor is one's ascension

towards God precluded, with merely a touch of the cross, or with enduring such suffering on the cross as is short of death. For what the Torah means is only this that the cross in the sight of God is an instrument of death only for malefactors, and consequently one who dies on the cross meets with the death destined for criminals, which is also an accursed end. But Christ did not die on the cross, and God saved him from death from crucifixion. On the other hand, it came to pass as he had prophesied that his condition was like that of the prophet Jonas (Matthew xii:39-40). As Jonas did not die in the belly of the fish, so did Jesus escape death on the cross (lit. on the belly of the cross). His prayer, "Eloi, Eloi, lamma sabacthani" (Matthew xxvii:46) was answered. Had he died on the cross retribution must have overtaken Pilate, for the angel had warned Pilate's wife that they should bear in mind that if, Jesus died, calamity would befall them (Matthew xxvii:19). But no calamity befell Pilate. Besides, this, too, is a sign of Jesus' life after the crucifixion that his bones were not broken at the crucifixion, and that blood flowed out of him when his sides were pierced after being taken down from the cross (John xix:33-34). He showed his wounds to his disciples after the crucifixion (Luke xxiv:38-39), and it is obvious that the wounds could not have been there with a new life and body, had he been invested with them. All this goes to prove that Jesus did not die on the cross and that consequently, he, was also not cursed. Surely he was blessed with a holy and natural death, and like all other holy prophets of God, he too, after, his death was raised towards Him. His ascension towards God came about in accordance with the promise given to him in the verse, "O Jesus, I shall cause your death in the natural way and then exalt you." Had he died on the cross he would have been held an impostor for the non-fulfilment of his own prophecy, for in that event he would have had no similarity with Jonas as he had claimed.

This was the dispute concerning Jesus dragging on between the Christians and the Jews, till at last the Holy Quran pronounced its judgment on it. But these Christians still ask, what was the necessity for the revelation of the Quran? . . . The Quran has brought perfect monotheism, it has harmonized logic with tradition, it has brought to perfection our knowledge of monotheism, and has provided reasonings for God's Oneness and His attributes. It has furnished proof of

God's existence with both logical and factual reasonings, and through *kasbf* as well. It has expounded religion, which had been handed down through the ages in the form of stories and myths in an intelligible manner. It has clothed every tenet of faith in wisdom. It has brought to completion the chain of spiritual knowledge which was incomplete before. It has taken Jesus' neck off the halter of curse, and has testified to his being one blessed with ascension towards God and a true prophet. Is not the necessity of the Quran yet apparent with so much good proceeding from it?

It should be remembered that the Quran has cogently stated the need for its revelation. It explicitly says, "Know ye men, that the earth was dead, and God will breathe life into it anew." History bears witness that close to the time of the Quran's revelation every nation had debased its moral standards. Mr. Pfander, author of the book *Mizan-ul-Haq*, despite the extreme prejudice which filled his entire being, admits unequivocally in that book that in the days when the Quran was revealed Christian and Jewish morals were depraved, and the condition of these communities was abominable, and the advent of the Quran was a warning to them. Though he admits that the Quran made its advent at a time when the Jewish and Christian morals were depraved, yet he has put forward mendacious argument that God meant to warn the Christians and the Jews with sending a false prophet. But this is a blasphemy against God.

The Messenger of God was asked, "What is the greatest vice of man?" He said, "You must not ask me about vice, but ask me about virtue;" and he repeated this three times, after which he said, "Know ye! The worst of men is a bad learned man, and a good learned man is the best."

* * * * *

Death is a favor to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

* * * * *

The Holy Prophet

PAKISTAN'S OBSERVATIONS ON JAPANESE PEACE TREATY

An Address by

**Honorable Sir Muhammad Zafrullah Khan,
Foreign Minister of Pakistan**

The soldiers of Pakistan set up a proud and distinguished record in the struggle for victory against Japan as they did also in the war against Nazi Germany.

For close upon four years the Japanese tide of aggression carried fire and sword into many lands of Asia. When that tide was at last stemmed and finally turned it left in its wake lands devastated and desolate; peoples crushed and groaning under heavy loads of suffering, misery and humiliation. The hardest to bear was the humiliation; the outrages and affronts to the dignity of the human person. The end came at last and in its closing stages was swift and sudden. Bitter and searing memories of the agony that was the Japanese occupation persist and often recur in nightmares. That is the condition of those who survived. They may persuade themselves to forgive and may even strive to forget. But what of those who perished under the cruel burden? It seems much harder to forget them and to forgive on their behalf.

Now, we of Asia, Africa, Europe and America are met together

Being the text of a statement delivered by Honorable Sir Muhammad Zafrullah Khan, Foreign Minister of Pakistan, at the Japanese Peace Conference in San Francisco, California, on September 6, 1951.

to make peace with Japan:

"and peace is best."¹

It is the balm that heals; it is the silken cord that seeks to join together those whom war had put asunder. It blesses and is blest.

That we are met for the purpose of making peace with Japan in this city of San Francisco in the State of California marks a certain fitness and propriety. From this coast and to a large degree from this city was launched upon the oceans and into the air a vast proportion of that material effort which eventually forced the surrender of Japanese arms. It is fit and proper, therefore, that the final scene that would mark the consummation of that effort should be enacted in this city.

Now that the long battle has been waged and won and enough time has been taken for the preparation for the peace, what is the spirit that should inspire that peace? Six years ago the peoples of the United Nations gathered in this city of San Francisco, resolved to combine their efforts to accomplish certain aims; among them to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small; and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law would be maintained; and to promote social progress and better standards of life in larger freedom; and for these ends to practice tolerance and live together in peace with one another as good neighbors; and to unite their strength to maintain mutual peace and security.

The time having arrived to make peace with Japan the Allied Nations were confronted with the challenge to prove by their conduct what they had so solemnly proclaimed in their words. It was again fitting and proper that the city of San Francisco should be the witness of the manner in which that challenge is proposed to be met, *not* with reference to one of the Allied Nations themselves but with regard to the nation against whom they had allied themselves.

Unfortunately, not all of us are met here for that inspiring purpose. One great people who could have pre-eminently furnished that

1. *The Holy Quran (Al-Nisā:128)*

proof, for it had suffered the most at the hands of a power-drunk and aggressive Japan, is not represented here because of the difference among the Allied Nations as to who is entitled to represent it. In our judgment the matter no longer admits of doubt, but there are others who do not look upon it the way we do. We have no right to impose our view upon them any more than they have to impose their view upon us. So, perforce, our gathering must remain incomplete.

We also regret the absence of India and Burma, our two neighbors. Their absence is voluntary — they have chosen not to respond to the call. If the reasons for their absence are those so far announced, we are, with all respect, unable to appreciate them. It is worthy of note that India's reasons are not those of Burma and *vice versa*. So far as the treatment of Japan itself is concerned India finds the Treaty too restrictive — Burma finds it too liberal. Nevertheless, these are regrettable gaps in the ranks of Asiatic Nations represented here. Let it not be forgotten, however, that there are represented among us here Asiatic states numbering well over a quarter of the assembled Allied Nations. The people of some of these states have suffered at the hands of Japan not less, possibly in certain instances even more, than the people of Burma, and many many times more than the small number of the people of India who were so unfortunate as to fall victims to Japanese domination.

For a treaty of the description upon the conclusion of which we are now engaged, to fulfill its purpose and to achieve its objectives, it is eminently desirable, if indeed it is not absolutely essential, that all those who had suffered from and were adversely affected by the war and who are likely in any manner to be affected by the Treaty itself, should participate in the making and signing of it. The absence from this gathering of the representatives of States to which I have referred, no doubt detracts, but let us hope only for the moment, from the full effectiveness of the Treaty. It has been explained that in spite of the absence of these representatives the greater part of the Treaty could go into effect as proposed. We trust, however, that, at no distant date, the conclusion of the Treaty may be completed by the acceptance and adherence of those who at the moment have been unable to participate in its signature.

The history of mankind is unfortunately too plentifully strewn with wars, which human progress in knowledge and learning, in the arts of sciences, in manufactures and industries has progressively rendered more terrifying and devastating. War has of necessity to be followed by some kind of truce or peace and in the nature of things the terms of the truce or peace must be determined by the victors. With one glorious and shining exception which did for long set up a tradition among the Muslims, history affords little evidence of victors being inspired by a spirit of magnanimity in dealing with a vanquished foe. The outstanding example was the Peace of Mecca, now thirteen hundred years old, with its lesson and its lustre undimmed. Through thirteen long and weary years the Prophet of Islam and his little band of devoted followers bore with calm dignity and patience the bitterest persecution at the hands of the Meccans. Starvation, flogging, tearing apart of living human bodies tied to the legs of camels driven in opposite directions, scoffings, humiliations, degradations and outrages of every description were the order of the day. Neither age nor sex was spared. Thus driven from their homes this small, but slowly increasing, band left Mecca and sought a refuge in Medina. Here, too, they were not left in peace. Over a period of seven years the Meccans continued their aggression by organizing well equipped expeditions against the half starved, ill-clothed, ill-armed Muslims: the object of the aggression to make the Muslims abjure faith in and worship of the One God. Of no avail were treaties and agreements designed to leave the Muslims in peace to worship God in their own way. Each treaty was repudiated and cast aside by the Meccans the moment they thought they could do so with impunity. When at the end of twenty years of sustained and brutal persecution and aggression the Prophet of Islam suddenly appeared on the heights of Paran, above Mecca, at the head of ten thousand Saints, with no battle fought and not a drop of blood shed, the Meccans cowered in terror at the realization that at last dire vengeance was about to overtake them. Their chiefs summoned by the Prophet confessed that every penalty that might be exacted from them would be light in comparison with their long record of misdeeds, but they hoped that the Prophet would deal mercifully with them. Even with the hope of receiving mercy sustaining their sinking hearts, little did

they anticipate the reply that the Prophet made.

Gently, mercifully, sorrowfully, as if seeking there and then to assuage their anguish and lighten the burden of their remorse he pronounced the healing words:

لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ

"There shall be no retribution exacted from you; you shall all go free."¹

Penalties for specific misdeeds were announced in respect of a dozen or so individuals, most of whom were also subsequently pardoned. The Muslims marched into Mecca while tears coursed down the cheeks of the victors and of the vanquished, tears born of a conflict of welling up memories and emotions which no pen has so far been able adequately to portray. One Muslim in charge of a band of warriors was unable to resist an exclamation which the Meccans chose to resent as derogatory to them. The Prophet immediately removed the offending Muslim from his position of command. Such was the victory and the Peace of Mecca. History furnishes no more comprehensive definition of magnanimity. That peace more than amply justified itself. The Prophet had been taught, and so have we:

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

"And not alike are the good and the evil. Repel (evil) with what is best and behold he between whom and thyself there was enmity has become thy warm friend."²

1. *The Holy Qurān (Yusuf:92) and Hisbām Vol. 2.*

2. *The Holy-Quran (Hāimim:34)*

The Peace of Mecca turned the enemies of twenty years into devoted friends and brethren for all time. Some of the towering figures of the age of chivalry and renaissance that was inaugurated that day found the opportunity for the practical expression and the full flowering of their genius through the Peace of Mecca. Human life throughout vast areas became for centuries happier, richer and more dignified through the spirit that inspired that Peace.

We have been rendered more familiar with the other kind of peace where the victors have been agreed on the measure of spoliation and dismemberment of the vanquished, and controversy has raged only over the sharing of the spoils. We are also, to our cost, familiar with the long chain of ills and disasters that such a peace breeds. Having failed to learn from beneficent examples we are at last beginning to learn from bitter and painful experience. A new spirit is beginning to inspire the regulation of international affairs. It is still somewhat shy and timid and appears to falter under the burdens it has to carry. It behooves us to do what in us lies here to nurse and nourish and support it.

What sort of a treaty are we met here to conclude and sign? It is not claimed that the Treaty is perfect — abstract perfection would be impossible to achieve — but, as has been said, it is a good Treaty. In accord with the new spirit the peace it offers is a peace of justice and reconciliation, not of vengeance and oppression.

It is a peace of justice: for the vanquished has been stripped and divested of the panoply and insignia of overweening power and of the means of readily embarking upon aggression. More could not, consonantly with justice, be attempted in that direction and if attempted would defeat its own object.

It is a peace of reconciliation. During the period that has elapsed since the cessation of hostilities a series of reforms has been initiated and inaugurated in the political and social structure of Japan which holds out bright promise of healthy and beneficent improvement and progress and which, in the view of competent observers, qualifies Japan to take its place as an equal in the fellowship of peace-loving nations.

The Treaty itself leaves Japan entirely free to develop and foster its economy and its civic and political institutions and to improve its social amenities and services as it may think best in conformity with the international standards set up in that behalf.

Here there is no controversy over sharing the spoils — there are no spoils to share. Such controversy as there is between those who are in accord regarding the spirit of the Treaty is over the degree to which just claims for compensation and reparation may be pressed without doing violence to the spirit of the Treaty and the principles and purposes that it seeks to carry into effect and achieve.

We agree that though it contains imperfections it is a good treaty. It does not, in our judgment, contain the seeds of another war; it truly seeks to establish Peace. We are prepared to subscribe to it in the hope and confidence that it will justify itself in its results. True, being no more than an agreement and a declaration of principles, it constitutes only an act of faith; but it is a necessary act of faith. It gives to Japan all, and more than all, that it had any right to expect. It opens to Japan the door passing through which it may take up among its fellow sovereign nations a position of dignity, honor and equality. It leaves Japan free to win through to a position of contentment and prosperity for its people. It is evidence of a new departure in the relations of the East and the West as they have subsisted during the last few centuries. We welcome it as a harbinger of even happier consummations.

What is the alternative? Shall we wait till the question of the representation of the Republic of China is settled to the satisfaction of all? Shall we wait till an agreed decision has been reached regarding the disposal of Formosa? Shall we wait till Japan has succeeded in organizing, arming and training adequate forces of its own for the purpose of its security? Shall we wait till Japan's economy has been developed to a degree when the Japanese people may find themselves in a position without subjecting themselves to grave hardship and misery to make adequate compensation and reparation for the damage done and the suffering inflicted during the course of the war? And what happens in the meantime? If we wait, for one thing the Occupation must continue. Japan must continue to be denied the exercise of its

sovereign rights and its people become unaccustomed to the exercise of responsibility in various spheres of their national life. This state of affairs must breed all the ills that have been enumerated on behalf of the occupying power itself.

The question of the representation of the Chinese Republic would not be settled a day sooner if we did not sign this treaty. Agreement regarding the disposal of Formosa would not be reached an hour earlier if we did not sign this treaty. Japan cannot even begin to organize, arm and train a force of its own if we do not sign this treaty. Japan's economy cannot be developed and fostered any quicker if we do not sign this treaty.

But it may be said on the other side that we are being unrealistic and Utopian. Shall the unjust be as the just; the oppressor be equal to the oppressed; the aggressor put on the same level as its victims? Indeed no! If the just were in turn to have recourse to injustice, the oppressed to start oppressing, the victims to embark upon aggression, then alone would they be alike, equal and on the same level. Not through charity, not through benevolence, not through magnanimity shall they be deemed to have demeaned themselves. Through these one gives and the other receives, and both are blessed. Righteous sharing elevates both. It certainly does not in any manner lower the giver. As has been truly said:

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى

"The hand that bestows lifts itself higher than the hand that receives".¹

If this is a treaty of benevolence, it is benevolent both to Japan and to ourselves. If this is a treaty of magnanimity, we are being magnanimous to Japan and to all posterity. If there is in this treaty any aspect of charity, the charity covers Japan as well as the rest of us.

1. *The Holy Prophet Muhammad as reported in Bukhari*

Only let us make sure that there is enough charity to cover all of us.

So much for Japan and the Treaty itself. Japan that fought by the sword, carried destruction, desolation and mourning to many lands and many peoples; Japan that had been for so long lost, but may soon find itself. Japan shall soon be free once more, this time, let us hope, to embark upon a course of beneficence, to devote its genius wholly to the cultivation of the arts of peace to the lasting benefit of its people and the rest of mankind.

So much, as I have said, for Japan. But what of the peoples who still await their freedom — peoples who have fought nobody, who have been guilty of no aggression, some of whom have been deprived of their liberty by the sword, others who have been cheated of it through treachery, still others who have been cozened out of their birthright by abuse of their trust.

We felt inspired and exalted by the words of Mr. John Foster Dulles when he said:

"Dignity cannot be developed by those who are subject to alien control, however benign.

"Self respect is not felt by those who have no rights of their own in the world, who live on charity, and who trade on suffering. Regard for justice rarely animates those who are subjected to such grave injustice as would be the denial of (I am sure I would have Mr. Dulles' permission to substitute for 'present peace') freedom.

"Fellowship is not the mood of peoples who are denied fellowship."

Noble words these, and true. They will resound around the globe. They will be acclaimed by those who are still held in political or economic subjection and bondage as their charter. The question we ask is when will those bonds be cut asunder and these, our brothers, in many lands of Asia and Africa restored to freedom, enjoyment of fundamental human rights and the dignity and worth of the human person? Millions anxiously, yearningly, poignantly await the answer. Let the answer be forthcoming before hope deferred makes the heart

sick and the sickness of the heart turns into a devouring and raging madness.

و آخر دعوتنا ان الحمد لله رب العلمين

And our last observation is that all Praise is due to God, the Sustainer of all the Universes.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Happy is the Believer, for if good befalls him, he praises and thanks Allah, and, if misfortune befalls him, he praises Allah and bears it patiently; therefore a Believer is rewarded in every affair, even for his putting a mouthful of victuals in the mouth of his wife.

* * * * *

And, behold! a bier passed by Holy Prophet Muhammad, and he stood up; and it was said to him, "This is the bier of a Jew." He said, "Was it not the holder of a soul, from which we should take example and fear?"

* * * * *

Torment not yourselves, lest God should punish you.

* * * * *

A SHORT SKETCH OF MUSLIM HISTORY (II)

By
Professor Abdus Salam

(Continued from Second Quarter, 1951).

Timurlane

The political history of the next 200 years consists of the rule of Muslim Mongol princes in Persia till about 1350 while Osmani Turks established themselves in Asia Minor. Egypt was ruled by the descendants of Saladin. After 1350 another Central Asian conqueror arose, Timurlane. He professed Islam but he had no other motive except world conquest and domination. He swept over Persia, India, Afghanistan, parts of Russia and some parts of China like Chengiz Khan before him. His most notable victory was over Bayazid I, the Sultan of Turkey in 1402. It checked for a while the progress of Osmani Turks to be the most dominant force in Islam but the net effect of his conquests was ephemeral. His successors ruled over Central Asia and Persia for almost a hundred years when they were supplanted by the Safvis. Thus the Mongol period in which has been included Timurlane, started round about 1250 and came to end about 1500 A.D., except in India where the Moghul rule effectively lasted till about 1750 A.D.

It would not be out of place to stop here and take some stock of Muslim learning in this dark period.

We come across some of greatest religious names. The first to mention is that of Shah Shams Tibriz. His disciple Maulana Jalal-ud-Din Rumi wrote his *Masnawi* near about 1260. The author describes his work in the *Masnawi* as "The Roots of the Roots of religion and

Professor Abdus Salam, of Government College, Lahore, Pakistan, received his Master of Arts degree from the Punjab University in 1946. In 1948 he passed as a Wrangler in the Mathematical Tripos of the University of Cambridge, England. Recently he has been a member of the Institute of Advanced Study, Princeton, New Jersey.

discovery of the mysteries of reunion and sure knowledge". The Sufi movement had its heyday in the 13th century. Sheikh Mohiud Din Ibn Al-Arabi, the greatest name in medieval Islam, a native of Andalusia, went to live in Damascus and died there in 1240.

In the literary sphere Hafiz and Sa'adi belong to this period, while in Mathematics and Astronomy Naseerud Din Toosi was writing and compiling his table in the 13th century.

In the historical field some of the greatest books were written in this period. Ibnul-Athir, Ibn-i-Arab Shah, Ata-ul-Malik Juwaini being a few of the great historians. A short time later in Aleppo Shah Nima-tullah (born 1330) was writing his famous prediction of the coming of the Promised Messiah and his Promised son.

The Period of National Dynasties

Now we start with the fourth period of our history, starting about 1500 A.D.

In 1500 the Safvis — A Shia dynasty — seized power in Persia. Persia had been Shiite throughout its previous history but it was the first time that a Shia dynasty came to power. This had a profound effect on the course of future history. Islamic world was divided into two antagonistic camps as it were—the Shiite Persia, parts of Afghanistan and Iraq and the Osmani Turk Empire comprising Turkey, parts of Iraq, Arabia, Syria, Egypt and Algiers. Spain by now had passed out of Muslim hands. In India ruled the descendents of Timurlane — the Great Moghuls.

From 1500 to 1700 we witness these great kingdoms; that of Great Moghuls, Akbar, Jehangir, Shah Jehan, and Aurangzeb in India; of the Safvis, Shah Ismail, Tahmasp, and Shah Abbas in Persia; of the Osmani Turks, Mohammed I, Selim I, and Sulaiman the Magnificent in Turkey. India was the greatest power in the world in the Moghul days. For Persia this was the golden period of her prosperity and well being. The Turks ruled the biggest empire they ever had.

Among the Turkish Sultans Selim I conquered Egypt, Syria and Hedjaz and assumed the title of Caliph. Sulaiman the Magnificent who ruled from 1510-1566 conquered Belgrade and parts of Poland.

Vienna was besieged by Turkish armies while Turkey possessed the strongest fleet in the world. The Turkish Empire extended from the frontiers of Germany to the Persian border. Although during this period the centralism of Islam had disappeared but politically the Muslim World was at its zenith. Eastern Europe lay prostrate under Turkish feet and as a contemporary European historian wrote "Except for his war with Persia, there is nothing that can keep the Turk from annihilating us in Europe."

After 1700 A.D.

Turkish power in Europe held intact till about 1800. But the Moghul Empire in India had begun disintegrating and during the course of next two centuries was gradually supplanted by British supremacy. The Safvis in Persia lost their hold on the country and in 1727 Persia was conquered by the Afghans. The Afghans were Sunnis and bitterly hated the Shiite Persians. This was the first time after Sultan Mahmud (about 1000 A.D.) that the Afghans asserted themselves as an independent entity. They were soon however driven out of Persia by Nadir Shah who rising from humble beginnings ultimately seized all power and came to rule over Persia. His career of conquests was as amazing as that of Timurlane or Napoleon.

To finish with Persian history, Nadir Shah's family was soon deposed and the Qajars took its place. They ruled over Persia effectively till the revolution of 1906, when the Persians won for themselves the Constitution. The Qajars were followed by Raza Shah Pehlvi in 1925. During the last war Reza Shah abdicated in favor of his son who is the present Shah.

TURKEY: Concerning Turkish history, after 1700 a big element enters it with the coming of Russia. War with Russia started about 1700. Turkish arms were at first victorious. In 1710 Peter the great's army was menaced with total destruction. But about 1770 Turkish fortunes began to wane. Crimea got her independence from Turkey in 1788. France, the traditional ally of Turkey, broke her traditional role when Napoleon invaded Egypt in 1798.

After that Egypt under Mammad Ali went out of the Turkish orbit and became quasi independent for some time.

About the same time Algiers was captured by the French.

The Greeks won their independence from the Turks about 1820 with the help of European powers. The Turkish caliphate went on losing ground till power was seized from the Caliph's hands by the Young Turk Party in 1910. Turkey entered the wrong side in the 1st Great War and lost all her European and Asiatic possessions. The Arab countries as they exist today evolved after the Great War. Turkey itself had a political rejuvenation under Kemal and is now materially one of the most advanced Muslim countries.

Before I conclude I shall range over all the independent Muslim countries one by one and summarise their histories — each from their national point of view, starting from the extreme East.

Independent Muslim Countries

INDONESIA: Islam began making itself felt in Java and Sumatra through the active missionary work of Arab traders from very early date. But only in the 13th and 14th centuries its political power became important. The Arabic script displaced the Kavi (Ancient Javense) script. Among the various principalities ruled over by Muslim princes may be mentioned, the Sultanate of Achin in Sumatra, not only for its glory in the 16th century but also for the resistance which it offered the Dutch as recently as nineteenth century. Indonesia has won its independence from the Dutch and is now the most populous Muslim country in the world.

PAKISTAN: Muslims came to India in the 8th century. But Muslim domination began about the 12th century. For 300 years India was ruled by various Afghan dynasties. They were succeeded by the Moghuls in 1526. The Moghul power passed after 200 years when the English took over. Pakistan — the expression of Indian Islam for freedom — was brought into existence in August, 1947.

AFGHANISTAN: Afghanistan was a part of Omayyad and Abbasid empires. It first had its separate existence about 1000 A. D. when Ghaznavi dynasty ruled over it. After that Afghanistan shared

the fate of Persia, all through its chequered history. It was no more than a province, some times of Muslim Indian Empire, sometimes that of the Persian.

In 1725 however the Afghans again rose and gained an independent status. In the 19th century they clashed with Britain. Since then however, Afghanistan has existed as an independent power.

PERSIA: Persia was a part of Omayyad and Abbasid empires. It was under the Saljuqs in the 11th and 12th centuries. For next one hundred years Mongol princes ruled over it. From about 1350 till 1500 Timurlane and his descendents held sway, while from 1500 to 1700 the Safvis ruled over it. After that the Qajar dynasty was founded. The constitution, the expression of Parsian democracy, was instituted in 1907, under which the present Shah rules over the country.

CENTRAL ASIA: Comprising Trans-Oxonia and Russian Turkistan formed part of Persia till the 18th century. Russia gradually conquered Bokhara, Tashqand, and Samarqand in the next hundred years. Now one hesitates to call them Muslim countries under the Soviets because they have so little contact with rest of Islamic world.

THE ARAB COUNTRIES: Iraq, Syria (including Palestine which throughout Muslim History formed part of Syria) and Saudi Arabia shared the fate of Persia till 1500 A.D. After that they formed part of Osmani Turkish empire. They won their independence during World War I with British help. But the British after the war, defected from their promises and parcelled out Syria to the French, keeping Iraq and Transjordan, under themselves.

It is only after this war that Syria, Iraq and Transjordan have gained their independence.

TURKEY: Turkey was first conquered for Islam by the Abbasids. Osmani Turks migrated to it about 1288. Constantinople was taken in 1453 by Mohammad I. Turkey rose to great power but decline started in the 19th century. In the first World War alliance with Germany cost Turkey all its possessions in Europe, Asia and Africa.

EGYPT: Egypt was ruled by the Omayyads till 750, then by the Fatmids till 1170, then by the Mamluks till around 1500, A.D. when

Selim I conquered it and incorporated it in the Turkish empire. It won independence in 19th century but lost it again to the British. The subsequent rise of Egypt in Middle East affairs, and its struggle with Great Britain is all recent history. Now Egypt stands as the paramount Middle East power.

This concludes our survey of the map of the Muslim World.

There is one glorious event in the history of Islam which I have reserved for treatment at the end.

I have stated earlier that at the lowest ebb of Islamic political power, Islam's religious vitality has displayed itself again and again. Islam's political might reached its nadir towards the end of 19th century and about that time rose Ahmadiyyat. Hazrat Ahmad, the Promised Messiah and the Mahdi was raised at Qadian in 1889 and through him Islam will be regenerated spiritually and politically.

Anas reports:

The Messenger of Allah said to me, "Son, if you are able, keep your heart from morning till night and from night till morning, free from malice toward anyone;" then he said, "Oh! my son, this is one of my laws, and he who loves my laws verily he loves me."

* * * * *

"Verily the children of Israel were separated into seventy-two tribes, and mine will be divided into seventy-three; every one of them will perish except one class." The companions asked, "Which is this one?" He said, "The class which is with me and my companions."

* * * * *

I admonish you to fear Allah, and yield obedience to my successor, although he may be a black slave, for this reason, that those amongst you who may live after me will see great schisms. Therefore hold fast my ways and those of my successors, who may be directors in the straight path, having found it themselves; and ardently seize my laws and be firm thereto.

* * * * *

The Holy Prophet

CURRENT TOPICS

The Forgotten Arab Refugees

Three years ago an Israeli army swept through Northern Palestine, driving some 50,000 Palestinian Arabs before it. The Arabs fled first from Haifa, then from Acre, then from Galilee, their numbers swelling with each retreat. Finally they crossed from Nazareth into the bare, low, alien hills of Lebanon. The journey from Nazareth to Bint Jbeil on the Labanese border is not a long one. A man can walk it in 10 hours. The Arabs had three or four old cars. They had a few sick women, a few old men, a few young wives heavy with child. It took the 50,000 a full week to evacuate their homeland, and about 100 people — mostly old people and young babies — died along the way.

... (These) refugees are representative of their fellows in misery — some 880,000 Arabs who abandoned their homes and now cannot return to them. They are distributed over the Middle East: 199,000 in Egypt, 106,000 in Lebanon, 84,000 in Syria, 467,000 in Jordan and 24,000 in camps in Israel itself. The Israeli government thus far has taken the position that Arabs who remained peacefully in their homes (about 145,000 did) can keep them, but those who fled cannot regain their property. The refugees have little faith that the U.N. Conciliation Commission for Palestine meeting in Paris this month will solve their problems. They remain in pawn to the many disputes between the Arab states and the Israeli government, and they trust neither side.

In 1945 President Truman acted drastically to get 100,000 Jewish refugees accepted into Palestine. Now no one acts drastically to solve the problems of these Arabs whose misery is every bit as great as was that of the European Jews. One thing, however, is certain. The Arab refugees are not going to evaporate. They are not going to disappear if the West just ignores them. They are with us in misery and poverty — and they are beginning to hate us very much.

Public Morality in America

"This is a diseased generation — but the next one, if it isn't destroyed by war, will be better."

That is the opinion of Dr. John Haynes Holmes, pastor of the Interdenominational church of New York since 1907. In more than 40 years of church work, he says, he has never seen moral standards in America so low as they now are.

"People have lost the ability, literally, to distinguish between right and wrong," Dr. Holmes told me. "In this age, anything goes."

.... The clergyman said he believes the present condition of public morality in America is new and aggravated, rather than an ever-present situation which has suddenly been brought to wide public attention.

"Something very serious has happened to the moral fibre of this generation," Dr. Holmes declared. "Like a human body, a society can fall victim of a disease and die of it, as Toynbee and other historians have demonstrated.

"This country is in mortal danger today. It could die as other societies have died.

"Americans are trying to live without God and it can't be done. They have been trying it for about 30 years. But the laws of morality are as exact and inexorable as the laws of physics or chemistry. When they are violated, things go wrong — even to the extent of a terrible explosion."

The presumably corrective influences in American life, he continued, have not been equal to the task that confronted them.

"We are all at fault — the churches, the schools and the parents in the home.

"As a clergyman, I recognize our degree of responsibility.

"The churches have not been very rigorous in teaching or practice or moral truths. They have become interested in raising money for pleasant little things around the community, and in having a beautiful service on Sunday.

"The churches fooled around with theology in those years when the world was crying for guidance."

Statistics have indicated that attendances in churches in this country has grown, markedly, since the war.

"I have some doubts about those figures," Dr. Holmes replied. "But even assuming they are accurate, they do not necessarily mean people are more spiritual. Yes, God is for Sunday, they think, but not for the other six days of the week."

Dayton Daily News, April 5, 1951.

The Assumption of Mary

. . . . No Father of the Church before the sixth century mentions the Assumption. Gregory of Tours is the first Western theologian to do so. Of the Eastern theologians the earliest are Andrew of Crete and John of Damascus, who belong respectively to the seventh and eighth centuries. John of Damascus, the most important theologian of the Orthodox Church, speaks of the Assumption as an ancient tradition; but this only means that many had believed it for some centuries before his time.

But how is it that an event said to have been witnessed by the twelve Apostles, and reported by them to their contemporaries, is completely ignored by Justin Martyr, Irenaeus, Tertullian, Clement of Alexandria, Cyprian of Carthage, Origen, Athanasius, Cyril of Jerusalem, Cyril of Alexandria, Basil of Caesarea, Chrysostom, Gregory of Nazianzus, Gregory of Nyssa, Ambrose of Milan, Augustine of Hippo, Jerome, Hilary of Poitiers, and Pope Leo I—to name most of the great figures in the Church of the first five centuries?

This extraordinary patristic silence led to the attempt of dishonest pens to credit the early Fathers with the needed testimony. Two sermons, affirming the truth of the Assumption, were ascribed to Athanasius. An interpolation of the same tenour found its way into Eusebius's *Ecclesiastical History*. Augustine was made by pious forgery to give his support.

.... The silence of the Fathers until the sixth century, as well as the more than doubtful indication of a belief in the Assumption that is shown by the earliest liturgies, negate forcibly the reality of the alleged apostolic source of a very popular fable.

.... So poor is the evidence for what was a public event, if it ever took place, that Father Hunter, a priest of the Society of Jesus, writes in his *Outlines of Dogmatic Theology*: "No one can prudently accept the story unless he believes that God's providence secures the Church from error, and no one who believes that the Church is our infallible guide can doubt it." Until the other day the Church offered no infallible guidance in this matter. So how, without such guidance, can a story be honestly accepted that is quite lacking in evidence that any prudent person expects?

.... The lack of relics of the body of the Blessed Virgin is a favourite argument for the truth of the Assumption. But this lack of relics also occurs in the case of John the Apostle, whose body is not believed to have been translated to Heaven. There was no regular cult of relics until the fourth century. The earliest examples of relics collected to be venerated are those of martyrs and, the Mother of God, "Our Lady of Sorrows" though popular piety often deemed her, was never said to have endured martyrdom for the Christian faith.

Schism is unlikely to be the sequel of what Pius XII has achieved amid great acclamation and pomp, though there will probably be secessionists. But many thoughtful and informed persons, who have been inclined to seek the embrace of Rome, may well hesitate before joining a Church that demands, under pain of eternal torture, adhesion to a myth variously elaborated by unknown forgers of heretical tendencies, who gradually captured the credulity of millions, so that after many centuries pious wishful thinking was rewarded by the Vicar of Christ, solemnly defying the verdicts of reason and history.

Excerpts from a lecture delivered by Mr. A. D. Howell Smith at a meeting of the Society for the Study of Religions and the Advancement of Fellowship reported in *Religions*, May-August, 1951.

BOOK REVIEWS

JESUS — God, Man or Myth? Herbert Cutner. 1950. pp. 298. New York: Truth Seeker Co. \$2.50

The Gospels in their present form seem to have done the greatest harm to the person of Jesus Christ. That is the theme of Mr. Cutner's thesis in which he analyses the evidence with regard to the person of Jesus. He claims that "the Christian Gospels are a hopeless conglomeration of sheer superstition and inconsistencies, and were certainly unknown for over a hundred years after the supposed death of their hero." The author puts many interesting questions to the Christians. For instance: Who guarantees the authenticity and credibility of these documents (Gospels)? He exposes some of the inconsistencies that are found in the different accounts of the Gospel-writers and shows how the two "inspired" writers, Matthew and Luke, differ in minor details. The chronology of the Gospels is a headache; John is always out of step, even when dealing with the same story; to prove that Jesus descended from David there are two genealogies in Luke and Matthew, each different from the other and from the Old Testament, and both relating to Joseph, hence irrelevant, are some of the observations made by Cutner. "Upon the ministry of Jesus it is quite impossible to get a coherent account from the Gospels", concludes the author. According to him the reason for this mix-up is that we are dealing not with history but with fiction. After enumerating a number of contradictions in the Gospels the author says, "And so one could go on exposing the most blatant contradictions in the Sacred Narratives, contradictions which could not occur had the writers, as is claimed by the Church, been divinely inspired". The discrepancy relating as to whether Jesus appeared to his disciples in Galilee or in Jerusalem is so grave that Dean Alfred says, "We must be content to walk by faith, and not by sight". It is significant to note that one of the earliest apologists of Christianity (Justin Martyr, 150 After Christ) does not mention the "Gospels" at all.

The story of Judas, as given in Matthew, "reeks with improbabilities," says the author. Further: "We get an embellishment in John (XIII:21-30) which is the climax of sheer nonsense. . . . I see nothing more absurd in this farrago of balderdash than in the story of John."

The Greek word which is translated as cross or crucifixion means neither of the two. Thus "there is not a scrap of evidence worth hanging a dog for to attest to the truth of the crucifixion. It is sheer fiction and, in all possibility, was never meant to be anything else" comments the author. Tracing the sources of what he calls the "myth" of Jesus he says that Christianity spread, but it never really conquered, and perhaps one reason for its success, according

to Cutner, is that it quietly absorbed so much paganism that it was never particularly difficult to make converts. He further asserts that the slow building-up of a theological myth with pagan elements gradually added to suit the wishes of newly acquired converts.

The author observes that Jesus was not the only "God"; there is a chain of many other "Gods" too, whose story resembles in all details to that of Jesus. Some of the details common to all such gods are: born about December 25, without sexual intercourse; mother remains ever-virgin; crucified for the sins of mankind, rises again and travels to heaven to sit at the right hand of God etc. etc. About the customs connected with the death and resurrection of the "saviour" — eating hot cross buns and easter eggs — the author observes that "Christianity absorbed these customs just as it had to absorb so many other pagan customs." The author shows in a rather convincing manner how the doctrines about the deity of Jesus were gradually introduced into the teachings which is known as Christianity.

Concluding his chapter on Pagan Saviours the author notes: "Christianity blatantly borrowed from other religions without acknowledgment, but that similar stories of Christs, Saviours, Messiahs, Virgin Births, Angels, Devils, Temptations, Resurrections, Crosses, and many other supposedly unique features of Christianity, were commonplaces of Paganism and that Christianity is just one more Oriental religion, and no more a 'revelation' than is Mormonism."

About the teachings attributed to Jesus the author maintains that there is nothing new about them, since the entire teachings in all details can be found in earlier religions.

The question arises: After all what led to this critical study of Jesus and his teachings? Why only Jesus, and not Moses, Abraham or any other Prophet? The answer is, because of the Gospels. The fact that Christianity reflected more and more old pagan doctrines and less and less the real teachings of Jesus (who was definitely a holy Prophet of God) — and the process still goes on, e.g. the Assumption of Mary — accounts unmistakably for such critical studies of this religion. The striking resemblance to pagan faiths and the irrationality of the teachings created doubts in the materialistic mind and the result is this and a host of other books which deal with the subject from a purely materialistic point of view. There is not a shadow of doubt that if one has to depend on the Gospels one will come to the same conclusions as did Herbert Cutner and other "Freethinkers" like him. How true of Cutner to remark that "To show Jesus in the light of pagan Gods, all more or less similar, and all of them myths, seems to me the best way to attack Christianity". If the Gospels had refrained from copying the pagan teachings, if so much stress was not laid on the "inspired" writers, if there were no glaring contradictions in the Bible which are a food for the doubting and suspecting mind, the situa-

tion would have been different. We would then have a Jesus as he was, and not as he ought to have been in the imagination of the Gospel writers. We would have him as a Prophet of God come to establish the Unity of The Creator.

To my mind the Church went to one extreme and authors like Cutner went to another. It is, of course, ridiculous to attempt to show that Jesus never lived, in face of the fact that hundreds of millions exist who believe in his existence in one way or the other. But it may be allowed to conclude from the Gospels that the Jesus of the Gospels never lived.

Let us earnestly hope that this extreme view of Jesus (that he was a mere myth) will bring the rational Christians to the golden mean regarding the position of Jesus as a man, Prophet of God, who taught the Unity of God and, before dying a natural death (after having survived the Cross), announced that the Law would be perfected through the Comforter who was to appear later. This is what the Quran teaches.

Nasir Ahmad
Zurich, Switzerland

The Malays: A Cultural History. Sir Richard Winstedt. New York. 1950. Philosophical Library. pp. 198. Price \$3.75.

The Malays introduces to a reader two and a half million people of the peninsula of the name which is rapidly coming in the lime-light under the present political situation. In a handy volume, Sir Richard has compressed the origin and history of the Malays, their beliefs and religion, their political, economic and legal systems, and their literature, arts and crafts. The Malays are a strange combination of an ancient civilization, Hindu superstitions and Muslim religion. We learn from the author of the wonderful job Islam did in casting off many of the pagan beliefs but it would have certainly taken more concerted effort on the part of the Muslim missionaries to crystalize their faith and to remove the debris of earlier superstitions.

The Malays also offer an interesting and valuable study in the expansion of Islam. They provide an answer to those critics who allege that Islam's propagation has been achieved at the point of sword. Here are a people, almost all of whom accepted Islam. Sir Richard gives historical evidence that the source of Islam's introduction to these people was none other than Muslim missionaries brought over by tradesmen from other Muslim lands. It was the influence of these Muslim scholars that gave an opportunity to Islam to integrate the Malay culture for five hundred years and to deliver them from much of their primitive beliefs.

It will be worth-while to read this book for an understanding of a people so far little known to the general public in the West.

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It is hoped that the work will fill an increasingly felt need among the students of Islam in America and other English speaking lands. Price \$3.00

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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means: (1) Peace; (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all* the prophets from the earliest dawn of history. It teaches that in fact *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Muslim Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Muslims who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, color or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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